universe depending immediately upon the Deity itself. For the plastic nature essentially depends upon mind or intellect, and could not possibly be without it; according to those words before cited,

i/c roienrnjc *a^ynjg* rjprrjrai T| *<j>V(H£₉* nature depends **UpOtit**

such an intellectual principle;—and for this cause that philosopher does elsewhere join *VOVG* and 4>i5cnc, mind and nature—both together.

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25. Besides this general plastic nature of the universe, and those particular plastic powers in thesouls of animals, it is not impossible but that there may be other plastic natures also (as certain lower lives, or vegetative souls) in some greater parts of the universe; all of them depending, if not upon some higher conscious soul, yet at least upon a perfect intellect presiding over the whole. As for example; though it be not reasonable to think, that every plant, herb, and pile of grass, hath at particular plastic life, or vegetative soul of its own, distinct from the mechanism of the body, nor that the whole earth is an animal endued with a conscious soul; yet there may possibly be, for aught we know, one plastic nature or life belonging to the whole terrestrial (or terraqueous) globe, by which all plants and vegetables, continuous with it, may be differently formed, according to their different seeds, as also minerals and other bodies framed, and whatsoever else is above the power of fortuitous mechanism effected, as by the immediate cause, though always subordinate tc* other causes; the chief whereof . is the Deity. And this perhaps may ease the minds of those, who cannot but think it too much, to impose all upon one plastic nature of the universe.

26. And now we have finished our first task.